

The background of the entire page is a grayscale photograph of a hand reaching out, palm facing forward, with fingers slightly spread. The hand is positioned on the right side of the frame. In the top right corner, there are several concentric orange circles. On the left side, there are two overlapping semi-circles, one orange and one yellow. A large, light gray circular shape is partially visible behind the hand.

How to achieve sincerity.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, The Most Gracious, The Most Merciful





Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you
in good health and imaan.

On behalf of our AMAU Academy team, we would like
to present to you these compiled notes that we have
prepared to make your journey with us a lot easier.

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May Allah make our paths toward seeking
beneficial knowledge easy and kindle our hearts
with sincerity and gratefulness
towards Him.

Jazakumullahu Khayran



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جل جلاله | Jalla Jalāluhu
Allah the Most Exalted



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam
Peace and blessings of Allah be upon him



رضي الله عنه | RadiAllahu `anhu
May Allah be pleased with him



رحمه الله | Rahimahullah
May Allah have mercy upon him

The Meaning of Ikhhlās

Chapter One



In the Arabic language the word *Ikhlas* is taken from the word *Akhlās*. The present tense is *Yukhlis*, the verbal noun is *Ikhlasan*, meaning: when someone does something to purify things. For example; when you add water to milk that is not *Ikhlas* as you have mixed two things. To leave the milk in its pure form is called *Ikhlas*.

That is why Allāh ﷻ said:

﴿إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ﴾

“Except Your chosen servants among them.”

Surah Al Hijr: 40



Another *Qirā'ah* was read as *Mukhlisīn*.

Tha'labī ﷺ said:

"يعني بالمخلصين الذين أخلصوا العبادة لله تعالى،
والمخلصين الذين أخلصهم الله تعالى"

“Meaning of *al-Mukhlisīn* are those who have made their worship sincerely for Allāh ﷻ, the meaning of *Mukhlāsīn* are those who have been chosen by Allāh ﷻ”

Zajjāj ﷺ said regarding the statement of Allāh ﷻ:

﴿وَاذْكُرْ فِي الْكِتَابِ مُوسَىٰ ۚ إِنَّهُ كَانَ مُخْلَصًا﴾

“And mention in the Book ‘O Prophet, the story of’ Moses. He was truly a chosen man.”¹

"قرئ [مخلصاً]، والمخلص: الذي أخلصه الله فجعله مختاراً
خالصاً من الدنس، والمخلص: الذي وَّحَّدَ الله تعالى خالصاً،
ولذلك قيل لسورة (قُلْ هُوَ اللَّهُ أَحَدٌ) سورة الإخلاص"

¹Surah Maryam: 51

“It is also recited as Mukhlisan. Mukhlisan means the one that Allāh has chosen and separated them from impurity. Mukhlisan means the one who singles out Allāh alone, therefore it is said regarding the Surah (Say: He is Allāh, the One)” Surah al-Ikhlās”

Ibn al-Athīr said:

”سميت بذلك لأنها خالصة في صفة الله تعالى وتقدس،
أو لأن اللفظ بها قد أخلص التوحيد لله“

“It was named this because it shows the uniqueness of Allāh in His attributes and glory, or because the one who recites it has single out Allāh in his Oneness”

**THIS IS WHY
THE STATEMENT
OF AL-IKHLĀS IS
THE STATEMENT
OF TAWHID.**

A thing which is *Khālis* is that which is pure from which the impurities have been removed.²

Fayrūz Ābādī رحمه الله said:

”أخلص لله: ترك الرياء“

“Sincerely for Allāh: Abandoning showing off”³

Al-Jurjānī رحمه الله said:

”الإخلاص في اللغة: ترك الرياء في الطاعات“

“Al-Ikhlās in the language: Abandoning showing off in obedience”⁴

The technical definition has been mentioned by many scholars.

Ibn al-Qayyim رحمه الله said:

”الإخلاص: هو إفراد الحق سبحانه بالقصد في الطاعة“

“Al-Ikhlās: is to intend only al-Haq [Allāh] ﷻ in one’s acts of obedience”⁵

Al-Jurjānī رحمه الله said:

”الإخلاص: تخليص القلب عن شائبة الشوب المكدر لصفائه. وتحقيقه:
أن كل شيء يتصور أن يشوبه غيره، فإذا صفا عن شوبه وخلص
عنه يسمى خالصاً، ويسمى الفعل المخلص إخلاصاً، قال الله تعالى:
(مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ) فإنما خلوص اللبن
ألا يكون فيه شوب من الفرث والدم“

“Al-Ikhlās: Is to purify the heart from anything which removes its purity. Its reality is anything which mixes with something other than it, when it is purified from that, it is called pure. The action is called to purify. Allāh ﷻ said: [from between digested food and blood: pure milk, pleasant to drink]. The milk was purified so that there was not in it any digested food or blood.”⁶

² Lisān al-‘Arab 7/26 and Tāj al-‘Urūs 4437

³ Al-Qāmūs al-Muhīt 797

⁴ Al-Ta’rīfāt 28

⁵ Madārij al-Sālikīn 2/91

⁶ Al-Ta’rīfāt 28

Hudayfah al-Mar’ashī رضي الله عنه said:

”الإخلاص: أن تستوي أفعال العبد في الظاهر والباطن“

“Al-Ikhlās: That the slaves actions are equal both externally and internally”⁷

Some of the scholars said:

”الإخلاص: أن لا تطلب على عملك شاهداً إلا الله، ولا مجازياً سواه“

“Al-Ikhlās: That you do not seek externally for your actions except Allāh, nor internally other than Him”⁸

Many meanings have been transmitted from the Salaf regarding Al-Ikhlās, from them: ⁹



Therefore, the *Mukhlis* is the one who does not waver despite being in the hearts of the people due to the rectified situation of his heart with Allāh ﷻ, and they do not love for the people to be aware of even a mustard-seed of their actions.

The poet said:

”إخلاصنا لله صف القلب من *** إرادة سواه فاحذر يافطن“

“Our Ikhlās for Allāh is to purify the heart from *** intending other than him – so be aware O’ wise-one”

Some of the *Fuqaha* use the word *Niyyah* in the place of *Ikhlās*.

Niyyah according to the *Fuqaha* is two things:

- 01 To distinguish acts of worship from the acts of cultural norms
- 02 Distinguishing one act of worship from another.

e.g. distinguishing the two voluntary units for Fajr from the two obligatory units.

The *Fuqaha* are speaking about the action itself, they are not speaking from the angle of who this action is done for. Other scholars deal with this in the

⁷ Al-Tibyān fī Ādāb Hamalalat al-Qur’ān 13

⁸ Madārij al-Sālikīn 2/92

⁹ Madārij al-Sālikīn 2/91-92

books of ‘Aqīdah where the scholars speak about the intent of the action and whom the action is intended for.

Keep in mind that the word *Ikhlās* is used with another word Sidq. The difference is that Sidq comes first and then it is followed by *Ikhlās*. In other words Sidq is before you do the action and when you go into the action and you start coming with that intention, now it is referred to as *Ikhlās*.

The Ruling of Ikhlās

Chapter Two

In many places Allāh ﷻ tells us to come with *Ikhlās*.

Allāh ﷻ says:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ﴾

“even though they were only commanded to worship Allah ‘alone’ with sincere devotion to Him in all uprightness.”

Surah Al Bayyinah: 5

Also, Allāh ﷻ commanded His Prophet ﷺ to come with sincerity in his actions:

﴿قُلِ اللَّهُ أَغْبَدُ مُخْلِصًا لَهُ دِينِ﴾

“Say, “It is ‘only’ Allah that I worship, being sincere in my devotion to Him.”

Surah Al An’am: 162-163

Also, Allāh ﷻ says:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ - لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾

“Say: Surely my prayer, my worship, my life, and my death are all for Allah—Lord of all worlds. He has no partner. So, I am commanded, and so I am the first to submit.”

Surah Az Zumar: 14

Our prayer, charity, slaughtering, life and death is all for Allāh alone and no one else.

Also Allāh ﷻ mentions that He did not bring the human beings in this world except to test them and to see which one of them has the best of actions. That's why Allāh says in Surah Mulk:

﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ الْعَزِيزُ الْغَفُورُ﴾

“‘He is the One’ Who created death and life in order to test which of you is best in deeds. And He is the Almighty, All-Forgiving.”¹⁰

Al-‘Azīz is the one who has control of all affairs. Al-Ghafūr is one who forgives.

¹⁰ Surah Al Mulk: 2

Fudayl Ibn ‘Iyyadh رحمته الله said regarding righteous actions:

"هو أخلصه وأصوبه. قالوا: يا أبا علي ما أخلصه وأصوبه؟ قال:
إن العمل إذا كان خالماً ولم يكن صواباً لم يقبل، وإذا كان صواباً ولم
يكن خالماً لم يقبل، حتى يكون خالماً صواباً، والخالص ما كان لله،
والصواب ما كان على السنة"

“It is that which is sincere and correct. It was said: O’ Abā ‘Alī, what is that which is sincere and correct. He said: If the action is done sincerely but it is not correct then it will not be accepted. If it is correct but it is not done sincerely then it will not be accepted, until it is performed sincerely and correctly. Sincerely is that which was done for Allāh, and correctly is that which was done according to the Sunnah.”

Ibn Taymiyyah رحمته الله commented on this statement and said:

"وذلك تحقيق قوله تعالى: (فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ
فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا)"

“This is the implementation of the statement of the Most High:
(So whoever hopes for the meeting with their Lord, let them do
good deeds and associate none in the worship of their Lord.”¹¹

Al-Amīr al-San’ānī رحمته الله – the author of Subul al-Salām, Qasab al-Sukar and many other books - said:

تقضت بك الأعمار في غير طاعة	● ● ●	سوى عمل ترضاه وهو سراب
إذا لم يكن لله فعلك خالماً	● ● ●	فكل بناء قد بنيت خراب
فلعمل الإخلاص شرط إذا أتى	● ● ●	وقد وافقته سنة وكتاب

Your time has passed you by without indulging in obedience
except actions which please you and they are a mirage
If your actions are not sincerely for Allāh alone
then all the bricks you have built are destroyed
For all actions, sincerity is a condition
this is in line with the Sunnah and the Kitāb

Actions have to be performed with sincerity and in accordance to the Sunnah of the Prophet ﷺ. One is to perform the act of worship for the sake of Allah only and no one else according to the manner of the Prophet ﷺ. If someone prays five units for Fajr with sincerity, whilst crying, the prayer will not be accepted because it is not in line with the way of the Prophet ﷺ.

¹¹ Majmū’ al-Fatāwā 1/333

The Prophet ﷺ commanded and instructed his companions, the believers and Ummah that they are from the people of Ikhhlās.

Allāh ﷻ says:



﴿وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ﴾

“And who is better in faith than those who ‘fully’ submit themselves to Allah, do good.”¹⁶

Surah An Nisa: 125



﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ﴾

“And patiently stick with those who call upon their Lord morning and evening, seeking His face.”

Surah Al Kahf: 28



﴿فَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ۚ ذَٰلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ ۖ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

“So, give your close relatives their due, as well as the poor and the ‘needy’ traveller. That is best for those who seek the face of Allah, and it is they who will be successful.”

Surah Ar Rum: 38

They are successful because they perform their actions for the sake of Allāh.

Allāh ﷻ promised to protect them from the hellfire:

﴿وَسَيَجَنَّبُهَا الْأَتْقَ - الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى - وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِّعْمَةٍ تُجْزَى - إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى - وَلَسَوْفَ يَرْضَى﴾

“But the righteous will be spared from it, who donate ‘some of’ their wealth only to purify themselves, not in return for someone’s favours, but seeking the face of their Lord, the Most High. They will certainly be pleased.”

Surah Al Layl: 17-21

Even when they give to the creation of Allāh ﷻ they do so for Allāh’s sake:



﴿إِنَّمَا نَطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا﴾

“saying to themselves, ‘ We feed you only for the sake of Allah, seeking neither reward nor thanks from you”

Surah Al Insan: 9

This is why many people’s actions are not considered by Allāh because they are missing the quality of sincerity.

Allāh ﷻ says:

﴿لَا خَيْرَ فِي كَثِيرٍ مِّنْ نُّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۚ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾

“There is no good in most of their secret talks—except those encouraging charity, kindness, or reconciliation between people. And whoever does this seeking Allah’s pleasure, We will grant them a great reward.”²¹

Surah An Nisa: 114

﴿مَن كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ ۖ وَمَن كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِن نَّصِيبٍ﴾

“Whoever desires the harvest of the Hereafter, we will increase their harvest. And whoever desires ‘only’ the harvest of this world, we will give them some of it, but they will have no share in the Hereafter.”

Surah Ash Shura: 20

In the Sunnah, we find the famous hadīth narrated by al-Bukhārī and Muslim on the authority of ‘Umar Ibn al-Khattāb, that the Prophet ﷺ said:

"إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَىٰ"

“Verily, actions are only determined by their intentions and everyone will have what they intended.”¹²

Al-Tawhīd, the statement of Al-Ikhlās, the Prophet ﷺ said:

"مَا قَالَ عَبْدٌ لَا إِلَهَ إِلَّا اللَّهُ قَطُّ مُخْلِصًا إِلَّا فُتِحَتْ لَهُ أَبْوَابُ السَّمَاءِ حَتَّى تُفْضِيَ إِلَى الْعَرْشِ مَا اجْتَنَبَ الْكَبَائِرَ"

“No worshipper has ever said: None has the right to be worshipped but Allah (Lā ilāha illallāh)’ sincerely, except that the gates of heaven are opened for it, until it reaches to the Throne, so long as he avoids the major sins.”¹³

Also, the Prophet ﷺ said:

"صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تَضَعُفُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَفِي سُوقِهِ خَمْسًا وَعِشْرِينَ ضِعْفًا، وَذَلِكَ أَنَّهُ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ لَا يُخْرِجُهُ إِلَّا الصَّلَاةُ، لَمْ يَخْطُ خَطْوَةً إِلَّا رُفِعَتْ لَهُ بِهَا دَرَجَةٌ، وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ، فَإِذَا صَلَّى لَمْ تَزَلِ الْمَلَائِكَةُ تُصَلِّي عَلَيْهِ مَا دَامَ فِي مُصَلَّاهُ اللَّهُمَّ صَلِّ عَلَيْهِ، اللَّهُمَّ ارْحَمْهُ. وَلَا يَزَالُ أَحَدُكُمْ فِي صَلَاةٍ مَا انْتَهَرَ الصَّلَاةَ"

¹² Sahīh al-Bukhārī 1, Sahīh Muslim 1907

¹³ Jāmi’ al-Tirmidhī 3590 and authenticated by Al-Albānī

“The reward of the prayer offered by a person in congregation is twenty-five times greater than that of the prayer offered in one's house or in the market (alone). And this is because if he performs ablution and does it perfectly and then proceed to the mosque with the sole intention of praying, then for every step he takes towards the mosque, he is upgraded one degree in reward and his one sin is taken off (crossed out) from his accounts (of deeds). When he offers his prayer, the angels keep on asking Allah's Blessings and Allah's forgiveness for him as long as he is (staying) at his Musalla. They say, 'O Allah! Bestow Your blessings upon him, be Merciful and kind to him.' And one is regarded in prayer as long as one is waiting for the prayer.”¹⁴

Also, one needs to have sincerity in fasting, as the Prophet ﷺ said:



"مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ"
“Whoever fasts the month of Ramadan out of sincere Faith and hoping for a reward from Allah, then all his past sins will be forgiven.”

Sahīh al-Bukhārī 38 and Sahīh Muslim 760

Regarding charity and the remembrance of Allāh, the Prophet ﷺ said:¹⁵

"سَبْعَةٌ يُظِلُّهُمْ اللَّهُ تَعَالَى فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ إِمَامٌ عَدْلٌ، وَشَابُّ نَشَأَ فِي عِبَادَةِ اللَّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالَ فَقَالَ إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ"

“The Prophet said: Seven people will be shaded by Allah under His shade on the day when there will be no shade except His. They are:

1	A just ruler
2	A young man who has been brought up in the worship of Allah (i.e. worship Allah (Alone) sincerely from his childhood)
3	A man whose heart is attached to the mosque (who offers the five compulsory congregational prayers in the mosque)
4	Two persons who love each other only for Allah’s sake and they meet and part in Allah’s cause only
5	A man who refuses the call of a charming woma of noble birth for an illegal intercourse with her and says: I am afraid of Allah
6	A person who practices charity so secretly that his left hand does not know what his right hand has given
7	A person who remembers Allah in seclusion and his eyes get flooded with tears

¹⁴ Sahīh al-Bukhārī 620

¹⁵ Sahīh al-Bukhārī 1357 and Sahīh Muslim 1031

Regarding Jihād, the Prophet ﷺ said:



"مَنْ غَزَا فِي سَبِيلِ اللَّهِ وَلَمْ يَنْوَ إِلَّا عِقَالًا فَلَهُ مَا نَوَىٰ"

“Whoever fights in the cause of Allah intending only to get an 'Iqal, he will have what he intended.”

Sunan al-Nasā’ī 3138, Ahmad 22744, and authenticated by al-Albānī

Regarding following the funeral, the Prophet ﷺ said:

"مَنْ اتَّبَعَ جَنَازَةَ مُسْلِمٍ إِيْمَانًا وَاحْتِسَابًا، وَكَانَ مَعَهُ حَتَّى يُصَلَّى عَلَيْهَا، وَيَفْرُغَ مِنْ دَفْنِهَا، فَإِنَّهُ يَرْجِعُ مِنَ الْأَجْرِ بِقِيرَاطَيْنِ، كُلُّ قِيرَاطٍ مِثْلُ أُحُدٍ، وَمَنْ صَلَّى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ أَنْ تُدْفَنَ فَإِنَّهُ يَرْجِعُ بِقِيرَاطٍ"

“(A believer) who accompanies the funeral procession of a Muslim out of sincere faith and hoping to attain Allah's reward and remains with it till the funeral prayer is offered and the burial ceremonies are over, he will return with a reward of two Qirats. Each Qirat is like the size of the (Mount) Uhud. He who offers the funeral prayer only and returns before the burial, will return with the reward of one Qirat only.”

Sahīh al-Bukhārī 47



The Fruits of Ikhlaṣ



Chapter Three

1

Acceptance of actions

If one comes with sincerity then Allāh ﷻ will accept their actions.

It has been narrated on the authority of Abū Umāmah al-Bāhilī ؓ that the Prophet ﷺ said:

"إِنَّ اللَّهَ لَا يَقْبَلُ مِنَ الْعَمَلِ إِلَّا مَا كَانَ لَهُ خَالِصًا وَابْتُغِيَ بِهِ وَجْهُهُ"

“Allah does not accept any deed, except that which is purely for Him, and seeking His Face.”¹⁶



2

Receiving of reward

It has been narrated on the authority of Sa'd Ibn Abī Waqqās ؓ that the Prophet ﷺ said:

"إِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ
اللَّهِ إِلَّا أُجِرْتَ عَلَيْهَا حَتَّى مَا تَجْعَلُ فِي فَمِ امْرَأَتِكَ"

“You will be rewarded for whatever you spend for Allah's sake even if it were a morsel which you put in your wife's mouth”¹⁷

¹⁶ Sunan al-Nasā'ī 3140, and authenticated by al-Albānī

¹⁷ Ṣaḥīḥ al-Bukhārī 56, Ṣaḥīḥ Muslim 1628

3

Glorification of a small action until it becomes something big

Ibn al-Mubārak رحمته الله said:

"رب عمل صغير تعظمه النية، ورب عمل كبير تصغره النية"

"It may be that a small deed is glorified through the intention, and it may be that a big deed is decreased due to the intention"¹⁸

4

Forgiveness of sins

It has been narrated on the authority of ‘Abdillāh Ibn al-‘Amr Ibn al-‘Aas رحمته الله that the Prophet ﷺ said:

"يُصَاحُ بِرَجُلٍ مِنْ أُمَّتِي يَوْمَ الْقِيَامَةِ عَلَى رُءُوسِ الْخَلَائِقِ فَيُنْشَرُ لَهُ تِسْعَةٌ وَتِسْعُونَ سِجِلًّا كُلُّ سِجِلٍّ مَدَّ الْبَصَرِ ثُمَّ يَقُولُ اللَّهُ عَزَّ وَجَلَّ هَلْ تُنْكِرُ مِنْ هَذَا شَيْئًا فَيَقُولُ لَا يَا رَبِّ فَيَقُولُ أَظْلَمْتُكَ كَتَبْتَنِي الْحَافِظُونَ ثُمَّ يَقُولُ أَلَيْكَ عُذْرٌ أَلَيْكَ حَسَنَةٌ فِيهَا الرَّجُلُ فَيَقُولُ لَا . فَيَقُولُ بَلَى إِنَّ لَكَ عِنْدَنَا حَسَنَاتٍ وَإِنَّهُ لَا ظُلْمَ عَلَيْكَ الْيَوْمَ فَتُخْرَجُ لَهُ بِطَاقَةٌ فِيهَا أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ قَالَ فَيَقُولُ يَا رَبِّ مَا هَذِهِ الْبِطَاقَةُ مَعَ هَذِهِ السَّجَلَاتِ فَيَقُولُ إِنَّكَ لَا تُظْلَمُ . فَتُوضَعُ السَّجَلَاتُ فِي كِفَّةٍ وَالْبِطَاقَةُ فِي كِفَّةٍ فَطَاشَتِ السَّجَلَاتُ وَثَقُلَتِ الْبِطَاقَةُ"

¹⁸ Jāmi' al-‘Ulūm wal-Hikam 1/13

“A man from my nation will be called before all of creation on the Day of Resurrection, and ninety-nine scrolls will be spread out for him, each one extending as far as the eye can see. Then Allah will say: Do you deny anything of this? He will say: No, O Lord. He will say: Have My recording scribes been unfair to you? Then He will say: Apart from that, do you have any good deeds? The man will be terrified and will say: No. (Allah) will say: Indeed, you have good deeds with Us, and you will not be treated unjustly this Day. Then a card will be brought out on which is written *Ash-hadu an la ilaha illallah wa anna Muhammadan ‘abduhu wa rasuluhu* (I bear witness that none has the right to be worshipped but Allah, and that Muhammad is His slave and Messenger). He will say: O Lord, what is this card compared with these scrolls? He will say: You will not be treated unjustly. Then the scrolls will be placed in one side of the Balance and the card in the other. The scrolls will go up (i.e., be light) and the card will go down (i.e., will weigh heavily)”¹⁹

There is also a hadith in which the Prophet ﷺ said:

“أَنَّ امْرَأَةً بَغِيًّا رَأَتْ كَلْبًا فِي يَوْمٍ حَارٍّ يُطِيفُ بِبُئْرٍ قَدْ أَدْلَعَ
لِسَانَهُ مِنَ الْعَطَشِ فَنَزَعَتْ لَهُ مِوْقَهَا فَغَفِرَ لَهَا”

“A prostitute saw a dog moving around a well on a hot day and hanging out its tongue because of thirst. She drew water for it in her shoe and she was pardoned (for this act of hers).”²⁰



One will receive the reward for the action even if they were unable to perform it

Allāh ﷻ says:

﴿وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أُحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا
وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ﴾

“Nor ‘is there any blame on’ those who came to you ‘O Prophet’ for mounts, then when you said, “I can find no mounts for you,” they left with eyes overflowing with tears out of grief that they had nothing to contribute.”²¹

¹⁹ Jāmi’ al-Tirmidhī 2639, Sunan Ibn Mājah 4300, authenticated by al-Hākim and al-Dhahabī said: upon the conditions of Muslim.

²⁰ Ṣaḥīḥ Muslim 2245

²¹ Surah At Tawbah: 92

It has been narrated on the authority of Anas Ibn Mālik رضي الله عنه that the Prophet ﷺ said:

"إِنَّ أَقْوَامًا بِالْمَدِينَةِ خَلَفْنَا، مَا سَلَكْنَا شِعْبًا
وَلَا وَادِيًّا إِلَّا وَهُمْ مَعَنَا فِيهِ، حَبَسَهُمُ الْعُذْرُ"

“Some people have remained behind us in Medina and we never crossed a mountain path or a valley, but they were with us (i.e. sharing the reward with us), as they have been held back by a (legal) excuse”²²

In another narration it states:

"إِلَّا شَرَكُوكُمْ فِي الْأَجْرِ"

“They will share with you the reward”²³

Also, it has been narrated on the authority of Anas رضي الله عنه that the Prophet ﷺ said:

"مَنْ سَأَلَ اللَّهَ الشَّهَادَةَ بِصِدْقٍ بَلَغَهُ اللَّهُ
مَنَازِلَ الشُّهَدَاءِ وَإِنْ مَاتَ عَلَى فِرَاشِهِ"

“Who sought martyrdom with sincerity will be ranked by Allah among the martyrs even if he died on his bed”²⁴

Also, a poor person can receive the reward of a rich person if they have a good intention. The Prophet ﷺ said: ²⁵

"مَثَلُ هَذِهِ الْأُمَّةِ كَمَثَلِ أَرْبَعَةِ نَفَرٍ :
رَجُلٌ آتَاهُ اللَّهُ مَالًا وَعِلْمًا فَهُوَ يَعْمَلُ بِعِلْمِهِ فِي مَالِهِ يُنْفِقُهُ فِي
حَقِّهِ وَرَجُلٌ آتَاهُ اللَّهُ عِلْمًا وَلَمْ يُؤْتِهِ مَالًا فَهُوَ يَقُولُ :
لَوْ كَانَ لِي مِثْلُ هَذَا عَمِلْتُ فِيهِ مِثْلَ الَّذِي يَعْمَلُ.
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
فَهُمَا فِي الْأَجْرِ سَوَاءٌ"

“The likeness of this nation is that of four people: A man to whom Allah gives wealth and knowledge, so he acts according to his knowledge with regard to his wealth, spending it as it should be spent; a man to whom Allah gives knowledge, but he does not give him wealth, so he says: If I had been given (wealth) like this one, I would have done what (the first man) did.

The Messenger of Allah ﷺ Said:

**They will be equal
in reward...²⁴**

²² Ṣaḥīḥ al-Bukhārī 2684

²³ Ṣaḥīḥ Muslim 1911

²⁴ Ṣaḥīḥ Muslim 1909

²⁵ Sunan Ibn Mājah 4228, Ahmad 18053, and authenticated by al-Albānī.



6

It can turn customary actions into acts of worship

For example, intimacy with your wife can be rewarded if one has a sincere intention. Similarly, feeding your wife with a sincere intention will be rewarded.

On the authority of Sa'd Ibn Abī Waqqās رضي الله عنه that the Prophet ﷺ said:

"إِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ
إِلَّا أُجِرْتَ عَلَيْهَا حَتَّى مَا تَجْعَلُ فِي فَمِ امْرَأَتِكَ"

“You will be rewarded for whatever you spend for Allah's sake even if it were a morsel which you put in your wife's mouth”²⁶



7

Protection from Shayātīn

Allāh ﷻ mentions that the believers are saved from shaytān. Shaytān made a promise that he is going to misguide all the children of Adam except those who are sincere.

²⁶ Ṣaḥīḥ al-Bukhārī 56 and Ṣaḥīḥ Muslim 1628

Allāh ﷻ said:

﴿إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ﴾

“Except Your chosen servants among them.”²⁷

Also, Allāh saved Yūsuf because he came with Ikhhlās:

﴿وَلَقَدْ هَمَّتْ بِهِ ۖ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَىٰ بُرْهَانَ رَبِّهِ ۚ
كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ ۚ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلِصِينَ﴾

“She advanced towards him, and he would have done likewise, had he not seen a sign from his Lord. This is how We kept evil and indecency away from him, for he was truly one of Our chosen servants.”²⁸

8

Forgiveness of sins

Anas Ibn Mālik ؓ narrated that the Prophet ﷺ said:

”مَنْ كَانَتْ الْآخِرَةُ هَمَّهُ جَعَلَ اللَّهُ غِنَاهُ فِي قَلْبِهِ وَجَمَعَ لَهُ
شَمْلَهُ وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ وَمَنْ كَانَتْ الدُّنْيَا هَمَّهُ جَعَلَ اللَّهُ
فَقْرَهُ بَيْنَ عَيْنَيْهِ وَفَرَّقَ عَلَيْهِ شَمْلَهُ وَلَمْ يَأْتِهِ مِنَ
الدُّنْيَا إِلَّا مَا قُدِّرَ لَهُ”

“Whoever makes the Hereafter his goal, Allah makes his heart rich, and organizes his affairs, and the world comes to him whether it wants to or not. And whoever makes the world his goal, Allah puts his poverty right before his eyes, and disorganizes his affairs, and the world does not come to him, except what has been decreed for him”²⁹

²⁷ Surah Al Hjr: 40

²⁸ Surah Yusuf: 24

²⁹ Jāmi’ al-Tirmidhī 2465, and authenticated by al-Albānī



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